The question of separate electorates for Muslims would be considered in connection with the proposed revision of the Assembly Rules. Judging by your number here, such a concession seems to be unnecessary.

There is no separate polling station for women in British India and, considering that there are only a few *gosha* ladies in this State such an institution does not seem to be necessary.

The removal of the *Koran* from the law courts was considered some time ago and the High Court, on enquiries made, find that there is a call for the *Koran*, that the call is considerable and that the withdrawal of the book is not justified.

I have already replied about representation in the public service.

The fate of the Mahomedan High School at Alleppey is still under consideration.

158. Needs of the Muslim public of Changanachery.

MR. A. B. MOIDEEN PILLAI (*Nominated*) said that, of the 16 non-official members of Municipal Council, Changanachery, only one was a Muslim, although Muslims formed 25 per cent. of the population of the town. Owing to this poor representation, the needs of the Muslims were not properly attended to. There should at least be two Muslim members in the Council. The member therefore requested that two Muslims recommended by the Muslim Yuvajana Sangham, Changanachery, might be nominated as members of the local Municipal Council.

In 1104, there were two Muslim Judges in the Village Panchayat Court, Changanachery. But, subsequently, only one Muslim was being nominated. The nomination should be on the basis of population and if this principle be accepted, Muslims were eligible for two places. Two Muslims might therefore be nominated as Judges of the Village Panchayat Court as of old.

A large section of the population of the Changanachery town was comprised of Muslims and Muslim women followed the *gosha* system. The local District Hospital was one of the important hospitals of the State. A lady doctor was indispensable there, both for the benefit of the women inhabitants in general, and the Muslim women in particular. In reply to a memorial on the subject, the Government had stated that no lady doctor was necessary at Changanachery as there was one such doctor in each of the hospitals at Kottayam and Tiruvalla. This decision was hard and should be reconsidered and a lady doctor appointed at Changanachery also.

There was a tank near the mosque in Changanachery used by the Muslim women of the place. But due to its neglected condition, it had become useless. The sides had given way and the drainage water flowed into the tank making the water dirty and insanitary. The Muslim women were in consequence put to much inconvenience. There were no other tanks which could be used by them. The need for improving the tank was pressed at the 26th session of the Assembly also and then the

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Government said that the Municipality should be moved in the matter. The tank in question should be arranged to be restored without further delay.

DEWAN'S REPLY: Mr. Moideen Pillai, on the Municipal Council, at present, one of the nominated non-official members represents the Mahomedans. The strength of the Council is 18; and the Council itself considers it inadvisable to increase that strength.

On the Village Panchayat Court, which consists of seven members, there is one Mahomedan. According to the Census, the Mahomedans form about one-ninth of the total population.

It is admitted that a lady doctor is necessary in Changanachery; and, as soon as the Women's Medical Service is extended and more hands are appointed, the appointment of a woman doctor in the Changanachery Hospital will be considered.

For restoring the tank near the mosque, I suggest that the Municipality be moved again; and then Government may be addressed if the Municipality cannot provide sufficient funds for the purpose.

159. Needs of the Muslims.

MR. A. B. MOIDEEN PILLAI (*Nominated*) spoke about the need for promulgating a law for properly administering and controlling the *wakf* properties. These properties were bequeathed by philanthropic Muslims for the common benefit of the community. But the trustees or the members of the family of the testators were utilising the proceeds of the properties for their private ends, with the result that there had been constant disputes in respect of them. If these properties were properly administered, several measures could be adopted for the advancement of the community. The only way of doing this was to promulgate a law on the lines of the British Indian Wakf Act. As a preliminary to such a step, a committee with a Muslim majority, should be constituted to conduct an enquiry and take stock of these properties and submit a report within a specified time.

The grievances of the Muslims as regards their representation in the public service had already been pressed at several sessions of the Assembly and also in the Legislative Council. No doubt the Government have issued circulars to heads of departments to consider the claims of backward and unrepresented communities in making new appointments. They have also appointed a committee to formulate proposals for recruitment to the public service. But the committee did not begin to function. There were only a few graduates in the community. Even among these, only a few had been entertained in service. Those who were in service already were not encouraged by giving promotions. In order to redress the grievances of the community, more men therefrom should be appointed in all the departments of the State.

The early days of every Muslim were devoted to religious education so that when Muslims qualified themselves for Government service they

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